

The Witness

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Nephi, metallurgist extraordinaire

by Gregory Witt

Throughout the scriptures we often find references to the occupations of various individuals, while others' temporal talents go unmentioned. Paul was a tent maker, Peter a fisherman, Joseph a carpenter and Simon a tanner. In the Book of Mormon, we learn that Zeezrom was a lawyer, Moroni a military officer, and Ammon is best known for his three-day temporary job as a shepherd.

But what of Lehi and Nephi? Although Nephi never specifically states an occupation, his detailed account leaves us with sufficient clues that we can make a strongly supportable hypothesis. After arriving in the land of promise, Nephi tells us that he taught his people to work in iron, copper, brass, steel, gold, silver, and precious ores (2 Nephi 5:15 LDS; 2 Nephi 5:21 RCE). In my book, anybody capable of teaching someone else to mine the ore, smelt, refine, and produce fine metals such as steel, gold and silver has a high-level understanding of metallurgy that goes far beyond general knowledge or avocation. From this one verse alone, one would be justified in identifying Nephi as one of the great metallurgists of his time in the new world.

Since Nephi was perhaps only 14 or 15 years old when he left Jerusalem, it would be reasonable to hypothesize that Nephi acquired metalworking skills the way most young men of his time learned a trade: from his father. In Lehi's time, metalworking was a prestigious technical skill, one which could have reasonably supplied Lehi

with the prosperity attributed to him.

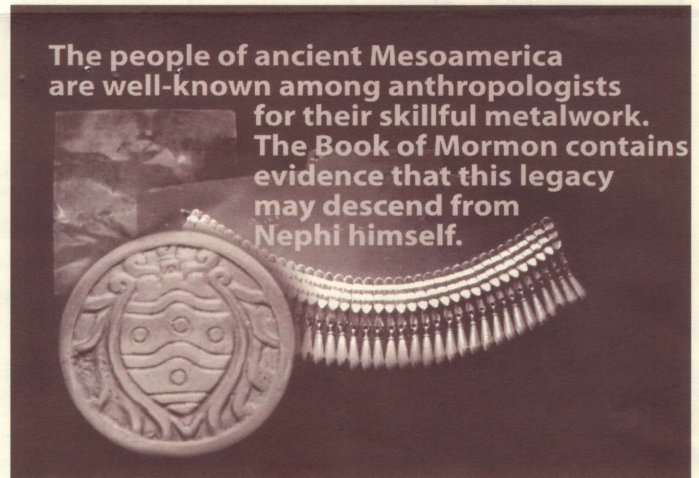
All of Nephi's references to metalworking are in the first person. In other words, he is not saying "the Nephites made plates of ore," or even "we made plates of ore," rather it is "I did make plates of ore."

Metalworking was a skill and craft he had developed and practiced on his own.

I am certainly not the first to propose that Lehi was a metalworker. John Tvedtnes, in a FARMS (Foundation for Ancient Research and Mormon Studies) study entitled "Was Lehi a Caravaneer?" suggests that "Lehi and his family were craftsmen and artisans—probably metalworkers." Tvedtnes believes that Lehi's occupation as a metalworker would readily explain Lehi's great wealth. He points to Biblical passages as well as to Assyrian and Babylonian documents of that era to evidence that craftsmen and smiths were considered to belong to the upper class. Nibley, in theorizing a possible occupation for Lehi, notes that "one did not acquire 'exceeding great riches' by running a shop in Jerusalem or a farm in the suburbs." (*Approach to the Book of Mormon*, p. 45)

To postulate that Lehi was a metalworker by trade explains why, while

The people of ancient Mesoamerica are well-known among anthropologists for their skillful metalwork. The Book of Mormon contains evidence that this legacy may descend from Nephi himself.



living at Jerusalem, he had camels, tents, and provisions required for a quick departure into the wilderness. The most likely route for Lehi's departure would have taken him to the Red Sea via a rift valley called the Arava which runs between the Dead Sea and the Red Sea. This was an ancient trade route with which Lehi would have been familiar. As a metallurgist, Lehi would have gone to the area near Timna or King Solomon's mines for ore which he would have returned to Jerusalem by camel caravan. When Lehi departs Jerusalem and goes to the Red Sea, he is traveling in familiar territory. That is evident by his sons' readiness and ability to return to Jerusalem twice from the Valley of Lemuel. It's only after they have traveled a few days beyond this familiar source of ore and are ready to depart the Valley of Lemuel that they venture into unknown territory and have need for the liahona.

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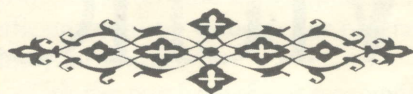
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When Nephi and his three older brothers return to Jerusalem, they go first to the land of their inheritance to collect Lehi's inventory of gold, silver, and precious things left behind in their hasty exodus. They then use this wealth in an attempt to purchase the plates from Laban. After being chased into the wilderness by Laban's servants, Laman and Lemuel smite Nephi and Sam with a rod, which we imagine was done with clear intent to do bodily harm or at least to subject the younger siblings. Nephi doesn't say "they hit us with a stick" — something that probably would not have been very painful or threatening for someone of Nephi's large stature. Instead, they are smote with a "rod," (1 Nephi 3:28 LDS; 1 Nephi 1:92 RCE) presumably a metal rod which they would have carried as part of the inventory of Lehi's trade.

The prominence of the iron rod in Lehi's vision of the tree of life could also be cited as evidence of Lehi's occupation as a metalworker. Dreams, even prophetic dreams, have some basis in the day-to-day life experiences of the dreamer. That Lehi visualizes a rod of iron which leads to the fountain of living water or the tree of life is not coincidental.

Like any aspiring craftsman, young Nephi admired the quality workmanship of other artisans. He was fascinated with the sword of Laban, and described its workmanship and composition in great detail. He stated that "the hilt thereof was of pure gold, and the

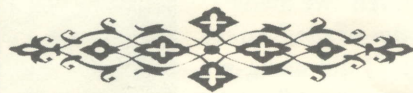
workmanship thereof was exceedingly fine, and I saw that the blade thereof was of the most precious steel." (1 Nephi 4:9 LDS; 1 Nephi 1:109 RCE)



BMF wish list

LCD projector	\$3,500
Laptop computer	\$2,000
Folding chairs	\$30 ea.
Desktop computer	\$1,500
Doors for the library	\$400

If you would like to assist in the purchase of any of these items, please contact the Foundation.



Upon arriving in the land of promise, Nephi used his metalworking expertise when he "did take the sword of Laban, and after the manner of it did make many swords." (2 Nephi 5:14 LDS; 2 Nephi 4:19 RCE)

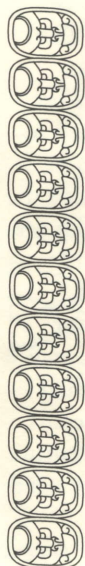
When Nephi was commanded by the Lord to build a ship, his first and only question was where he should go to find the ore. (1 Nephi 17: 9 LDS; 1

Nephi 5:71) He was not concerned about how to make tools or nails; he already had the metalworking skills to accomplish that task. The Lord then showed him where the ore was located, and instructed him in the construction of the ship to carry his family to a land of promise.

Upon his arrival in the land of promise, the first thing Nephi mentions is the availability of plants and animals (food). After months at sea, that's not a surprising observation. But his next observation is not about the good soil, nice weather, or friendly neighbors; no, he goes into specifics about the type of ore they found: "And we did find all manner of ore, both of gold, and of silver, and of copper." (1 Nephi 18:25 LDS; 1 Nephi 5: 217 RCE) Nephi is a man who clearly knows his metal, where to find ore and how to refine it. He then set out to produce plates from the newfound source of ore. It was upon these plates that Nephi recorded the sacred history of his people.

Ultimately, we may be able to credit Nephi directly for much of the metallurgical expertise found throughout Mesoamerica. While civilizations to the north had access to ore, they never developed the metallurgical skills found in Mesoamerica. One can even wonder if without Nephi's skill as a metalworker, and his ability to teach that skill to subsequent generations, what we might have had in place of Mormon's gold plates.

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Book of Mormon Day for Kids 2002

August 24, 2002 • 9 a.m. to 3 p.m. • South Chrysler Restoration Branch

Trust and Obey

\$5.00 per child or \$10.00 per family • Lunch will be provided

Please pre-register.

For registration information call: 816-461-3722



Names in the Bible and The Book of Mormon

by Alice Bronson

One Sunday, in class, someone asked the question, "Have you ever noticed how different the names in The Book of Mormon are from the Bible?" Since the same thought had crossed my mind, I decided to really check it out. I started at the beginning of The Book of Mormon and went through it page by page. When I found a name, I looked it up in Strong's Exhaustive Concordance of the Bible in order to locate it in the King James version. I then cross-referenced each Scripture to the Inspired Version of the Bible. The following is a result of my study. †

Bible The Book of Mormon

Nephi <i>1 Chronicles 5:19</i>	Nephi <i>Book of Nephi</i>
Abinadab <i>1 Chronicles 2:13</i>	Abinadi, Abinadom <i>Mosiah 7:28, Omni 1:18</i>
Noah <i>Genesis 7:49</i>	Noah <i>Mosiah 7:1</i>
Jacob <i>Genesis 25:26</i>	Jacob <i>1 Nephi 5:179</i>
Ishmael <i>1 Chronicles 1:29</i>	Ishmael <i>1 Nephi 2:8</i>
Levi <i>Genesis 29:34</i>	Levi <i>Ether 1:6</i>
Laban <i>Genesis 24:28</i>	Laban <i>1 Nephi 1:123</i>
Lehi <i>Judges 15:9</i>	Lehi <i>1 Nephi 1:4</i>
King Lemuel <i>Proverbs 31:1</i>	Lemuel <i>1 Nephi 1:32</i>
Enos <i>Genesis 6:4</i>	Enos <i>Book of Enos</i>
Jared <i>Genesis 6:20</i>	Jared <i>Ether 1:6</i>
Gideon <i>Judges 6:11</i>	Gideon <i>Alma 1:12</i>
Nahum <i>Nahum 1:1</i>	Nahom <i>1 Nephi 5:44</i>
Joseph <i>Genesis 35:24</i>	Joseph <i>1 Nephi 5:179</i>
Ether <i>Joshua 15:42</i>	Ether <i>Book of Ether</i>
Chemosh <i>Numbers 21:29</i>	Chemish <i>Omni 1:10</i>

Amalek, <i>Genesis 36:12,</i>	Amalickiah, Amaleki <i>Alma 21:33, Omni 1:18</i>
Amalekites <i>Genesis 14:6</i>	Amalekites <i>Alma 15:2</i>
Benjamin <i>Genesis 35:18</i>	Benjamin <i>Omni 1:40</i>
Helam <i>2 Samuel 10:16</i>	Helam, Helaman <i>Mosiah 11:22, Alma 17:1</i>
Zerah <i>Genesis 36:13</i>	Zarahemla, Zarahemnah <i>Omni 1:33, Alma 20:6</i>
Ammon <i>Numbers 21:24</i>	Ammon <i>Mosiah 5:4</i>
Helem <i>1 Chronicles 7:35</i>	Helem <i>Mosiah 5:7</i>
Shem <i>Genesis 10:1</i>	Shemlon <i>Mosiah 6:36</i>
Aaron <i>Exodus 4:14</i>	Aaron <i>Mosiah 11:203</i>
Sidon <i>Genesis 10:9</i>	Sidon <i>Alma 1:71</i>
Aminadab <i>Matthew 1:2</i>	Aminadi <i>Alma 8:2</i>
Nahor <i>Genesis 11:13</i>	Nehor <i>Alma 10:59</i>
Jerusalem <i>Joshua 10:1</i>	Jerusalem <i>Alma 13:1</i>
Ammah <i>2 Samuel 2:24</i>	Ammah <i>Alma 13:15</i>
Gazer <i>2 Samuel 5:25</i>	Gazelem <i>Alma 17:55</i>
Shibmah <i>Numbers 32:38</i>	Shiblon <i>Alma 18:5</i>
Sirion <i>Deuteronomy 3:9</i>	Siron <i>Alma 19:5</i>
Antipas, Antipatris <i>Revelation 2:13, Acts 23:31</i>	Antipas <i>Alma 21:86</i>
Judea <i>Ezra 5:8</i>	Judea <i>Alma 26:10</i>
Tubal <i>Genesis 10:2</i>	Tubaloth <i>Helaman 1:17</i>
Gad <i>Genesis 30:11</i>	Gad <i>3 Nephi 4:38</i>
Zedekiah <i>1 Kings 22:11</i>	Zedekiah <i>Helaman 2:129</i>

Samuel <i>Books of Samuel</i>	Samuel <i>Helman 5:6</i>
Gilgal <i>Deuteronomy 11:30</i>	Gilgal <i>3 Nephi 4:31</i>
Gadi <i>2 Kings 15:14</i>	Gadiomnah, Gadiandi <i>3 Nephi 4:34, 3 Nephi 4:34</i>
Joshah <i>1 Chronicles 4:34</i>	Josh <i>3 Nephi 4:38</i>
Timothy <i>2 Corinthians 1:1</i>	Timothy <i>3 Nephi 9:4</i>
Jonas <i>Matthew 12:34</i>	Jonas <i>3 Nephi 9:4</i>
Jeremiah <i>2 Kings 23:31</i>	Jeremiah <i>3 Nephi 9:4</i>
Isaiah <i>2 Kings 19:2</i>	Isaiah <i>3 Nephi 9:4</i>
Amos <i>Book of Amos</i>	Amos <i>4 Nephi 1:24</i>
Boaz <i>Ruth 2:1</i>	Boaz <i>Book of Mormon 2:22</i>
Etham <i>Exodus 13:20</i>	Ethem <i>Ether 1:6</i>
Seth <i>Genesis 6:2</i>	Seth <i>Ether 1:6</i>
Heth <i>Genesis 10:9</i>	Heth <i>Ether 1:6</i>
Libni <i>Exodus 6:17</i>	Lib <i>Ether 1:6</i>
Kish <i>1 Samuel 9:1</i>	Kish <i>Ether 1:6</i>
Omer <i>Exodus 16:16</i>	Omer <i>Ether 1:6</i>
Nimrod <i>Genesis 10:5</i>	Nimrod <i>Ether 1:22</i>
Mahali <i>Exodus 6:19</i>	Mahah <i>Ether 3:16</i>
Kibzaim <i>Joshua 21:22</i>	Kib <i>Ether 3:39</i>
Ephraim <i>Genesis 41:52</i>	Ephraim <i>Ether 3:46</i>
Esrom <i>Matthew 1:2</i>	Esrom <i>Ether 3:73</i>
Nimrah <i>Numbers 32:3</i>	Nimrah <i>Ether 4:9</i>
Heshmon <i>Joshua 15:27</i>	Heshlon <i>Ether 6:31</i>
Shiza <i>1 Chronicles 11:42</i>	Shiz <i>Ether 6:53</i>
Shur <i>Genesis 16:8</i>	Shurr <i>Ether 6:65</i>



Heroes of the Book of Mormon Story Hour

at the BMF Learning Center located at
210 West White Oak, Independence, MO 64050

Fridays, June 7 through July 26, 2002

10-11 A.M.

Age 4 through 5th Grade

<u>Date</u>	<u>Theme</u>	<u>Story</u>
June 7	Believe	The Savior in America
14	Faith	Helaman's Stripling Warriors
21	Repentance	Ammon, Missionary to the Lamanites
28	Obedience	Nephi and the Brass Plates
July 5	Prayer	The Conversion of Alma the Younger
12	God's Love	The Tree of Life
19	Witness	Abinadi and King Noah
26	God's Word	Mormon and Moroni

Children must be accompanied by an adult.

**For more information contact:
The Book of Mormon Foundation**

816-461-3722

bmfoundation@aol.com



Classes this fall at the BMF Learning Center:

What Joseph Didn't Know

Gaylord and Faye Shaw

September 5, 2002

Thursday, 7:00 p.m. to 8:30 p.m.

Articles and classes teaching against the historical truth of The Book of Mormon are currently being written and led by individuals who want to see this record diminished to merely a document of passing interest. This computer presentation will help Book of Mormon believers increase their faith in this ancient historical document. This scriptural record contains statements about things Joseph Smith, Jr., could not have known. Independent research and recent documentation provide evidence of its truthfulness.

Gaylord Shaw, Ph.D., is a professor of biological sciences at Graceland University. Faye Shaw, M.A.T., is an adjunct professor teaching English as a Second Language at Graceland University. The Shaws are cofounders of the Christian Center for Book of Mormon Study and Research in Lamoni, Iowa.

Inaccuracies in Contemporary Anti-Book of Mormon Literature

Jim Daugherty

September 12 and 19, 2002

Thursdays, 7:00 p.m. to 8:30 p.m.

An overview of anti-Book of Mormon literature, examining the claims and allegation made against The Book of Mormon. The class will examine the motives of the authors as to bias and sensational expose style, as well as their use of selective facts. We will show where fallacies of logic have been used in order to reach a flawed conclusion. The value of subjective and objective writing will be discussed. The examination of the evidences for truth and a review of pro-Book of Mormon literature will assist the student to confront false and prejudicial claims.

Spanish classes for fall-winter

The Book of Mormon Foundation has been offering Spanish classes at the BMF Learning Center for the past two years. They have met with great success. Please watch for the next issue of THE WITNESS for the fall and winter Spanish classes or check the calendar at our web site: www.bomf.com. If you have any questions, please call Heather Bird at 816-225-0852 or Dennis Moe at 816-461-3722. †

Historical Review of The Book of Mormon Editions

Jim Daugherty

September 26, 2002

Thursday, 7:00 p.m. to 8:30 p.m.

An examination of the publications of The Book of Mormon, focusing primarily on the Palmyra, Kirtland, and Nauvoo editions. The class will also examine the work of the committee that issued the 1908 authorized edition, how they met the challenges presented in reconciling differences, and changes in the various publications. The class will also discuss recent developments in Book of Mormon research that validate the original edition.

Jim has a rich heritage in the Restoration gospel. He is a retired journeyman plumber. Jim has a lifelong love of history and enjoys sharing the gospel. He and his wife Laura attend the Butler Restoration Branch where Jim is the presiding elder.

Women of the Old Testament

Linda Wilson

September 9, 16 and 23

Tuesdays, 9:30 a.m. to 11:00 a.m.

We will be learning about some women of the Old Testament and how the testimonies of their lives relate to our lives today. We will review many of the customs and Old Testament laws of the land concerning women. Understanding the history of this time brings about a clearer understanding of many of the Old Testament scripture passages that seem so difficult to understand.

Linda Wilson serves on the Women's Council of the Conference of Restoration Elders. She teaches religion classes at Oak Valley Day School and Lexington Restoration Branch. Linda also provides ministry at camps and reunions.

The Book of Mormon Foundation receives Liahona Award

The Book of Mormon Foundation (BMF) is pleased to accept the 2002 Liahona Award from the Youth Council of the Conference of Restoration Elders. This award began last year and is given to a person and/or organization in recognition of outstanding contributions in providing ministry to youth. This year, BMF accepted this award in recognition of the BMF Internship Program. We extend a special thanks to the intern director, Bonnie Anderson, and all the staff, teachers, parents, contributors and participants who have made this program such a successful ministry.



The goal of the internship program is to instill a working knowledge and an excitement for The Book of Mormon and create a lifelong influence of commitment and service to Jesus Christ. The program provides an opportunity to learn more about The Book of Mormon and develop leadership and witnessing skills.

The internship is a rigorous six-week program which includes daily class study and homework, worship, prayer, fasting, service, and witnessing to both young and old. Add to this commitment, daily laughter and concern for one another, and what develops is a lifelong bond of friendship. The intern program includes youth between the ages of 18 (high school graduates) and 24. The program requires acceptance through an application and interview process. Please contact us for more information.

This summer marks a milestone for the internship program. We have reached the century mark in total number of interns in the ten years we have had an internship program. Our intern class has already been accepted for this year, which brings the total number of interns to 104. It inspires us as we move among the people and see so many former interns providing ministry today! We see them active in priesthood, leadership, witnessing, music, drama and service. They are making a difference now and giving a good example of what it means to be "actively engaged in a good cause." Our prayers are with them as we give thanks

2002 BMF Interns

First year interns

Katrina Campbell; Bates City, Mo.
Michael Chappelow; Hastings, Mich.
Amanda Juliet; Odessa, Mo.
Jami Schultz; Independence, Mo.
Jeff Stilwell; Independence, Mo.
Michelle White; Concordia, Mo.

Former interns selected to go to Belize

Renee Bailey; Odessa, Mo.
Jeffrey Ballantyne; Kansas City, Mo.
William Ballantyne; Independence, Mo.
Deborah Bird; Higginsville, Mo.
Bethany Larson; Dayton, Iowa
Nathan Sherer; Independence, Mo.
Isaac Stayton; Independence, Mo.

The Witness

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June 2002

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The Book of Mormon Foundation is a nonprofit corporation composed of individuals who desire to promote The Book of Mormon and its witness of Jesus Christ.

Through research, publications, seminars and related projects, members of BMF seek to assist in bringing forth the light contained in The Book of Mormon.

A contribution to The Book of Mormon Foundation is tax deductible. Financials are available upon request.

Thanks for granting our wishes

We would like to thank those who donated funds specifically to the wish list published in the last WITNESS. Your generous contributions have allowed us to purchase a new printer, 25 padded chairs, tables, an audiocassette duplicator, a projector screen and a microphone. These items will allow BMF to offer more efficient ministry through our programs. Thank you for your financial support and your prayers.

With the purchase of our new audiocassette duplicator, tapes are now available for the following classes:

Verneil Simmons

Tape #1 — The Search for Cumorah South
 Tape #2 — The Records in Hill Cumorah

Gaylord Shaw

Nephi, Mormon, and Moroni — Our Guides to Their World

Ray Treat

Preparing for the Endowment — three tape set
 Tapes are \$2.00 each/ add .50 per tape for shipping

Congregational Book of Mormon Days

- N.E. Des Moines Restoration Branch**September 8, 2002
Des Moines, Iowa
- Israel's Gathering Restoration Branch**September 22, 2002
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- Restoration Church of Jesus Christ of L.D.S.**September 29, 2002
Richmond, Missouri
- Waldo Restoration Branch**October 13, 2002
Independence, Missouri
- Missionary Restoration Branch**October 20, 2002
Sibley, Missouri
- Belton Restoration Branch**November 10, 2002
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- Lexington Restoration Branch**November 24, 2002
Lexington, Missouri

The Witness

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